

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychological powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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CONSCIENCE IS NOT OBSOLETE

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What we know as ourselves is only the natural man, the lower principles and mind, presided over by the false consciousness. Of the soul we have but brief and partial glimpses—in conscience or intuition—in our ordinary state. (*Letters That Have Helped Me*, Indian ed., p. 29)

IN the opinion expressed by Dr. Brock Chisholm, well-known psychiatrist, conscience is an unreliable mentor deriving its authority from "what you were told before you were six or eight years old," and hence should be discarded as a guide to action.

Psychiatry is an infant science and during its brief life it has done much to expose those rationalizations by which we attempt to deceive our Higher Self as well as our associates, when the reasoning faculty is subservient to selfish desire. Psychopathology, moreover, has helped the tortured neurotic to overcome his quirks, which, we would say, were largely due to failure to outgrow the infantile mind and to obey the dictates of the rational conscience. For these reasons, perhaps, we should not be unduly alarmed by the occasional injudicious pronouncements by psychiatrists.

But, with all due respect to Sigmund Freud and the impetus that he gave to Western psychology, it cannot be denied that his view of the ego, the libido, etc., has contributed to the growth of moral laxity and the dethronement of conscience. His theory of instincts is still doing incalculable harm, in spite of the fact that certain aspects of his teaching have been superseded by concepts of the psyche more

appropriate to man's status as a spiritual being. Even now Freud's gospel of futility is being widely spread through those popular media of communication—the novel and the drama.

If one were to subscribe to the fatalistic doctrine that a man's behaviour is conditioned *solely* by the past, the belief in conscience could be dispensed with as a superfluous myth. On the contrary, if we hold that man by his deliberate choice helps to determine the future by making his impress on the present, then conscience, "the still, small voice" that prevents our sinking in the moral scale, is restored to its rightful place as the friend of the evolving self in its quest for "the good life."

It is natural that mechanical psychology, whose method necessitates uniformity of behaviour, should outlaw conscience, for the simple reason that the latter introduces the element of unpredictability. To put it another way, how could conscience survive in a system of causal mechanism where free will—the ability of the self to make an autonomous decision—could have no place? The mechanical psychologist ignores the fact that a "person" is a living whole, not a composite of separate parts, and as such eludes the mental scalpel of the analytical intelligence. The "will," the organ of which in physical man is the incarnated Mind disconnected from *kama*, is determined, truly, but it is *self*-determined and not motivated by forces beyond its control.

In its nihilistic attitude toward that "moral judge," conscience, orthodox psychology has been well supported by the physiologist, the biologist, the anthropologist and the materialist philosopher. They have examined man as they would any phenomenal object. They have therefore concentrated on ductless glands, genes, cultural complexes and instinctual desires as the ultimate determinants of human destiny, rather than as the material vehicles of the reincarnating ego's Karma. Most of them would rob conscience of authority by claiming it to be an inherited bias toward patterns of behaviour artificially imposed by society from motives of expedience.

One is bound to concede that the anthropologist has made out a good case for the theory that the pangs of conscience originated in the fear generated by violation of tribal taboos. Yet this does not invalidate the fact that a moral faculty is man's peculiar endowment, without which he would be less than man. Those who explain human nature,

not in terms of a transmitted past, but in relation to spiritual and purposive goals, insist on regarding moral standards, fallible and childish though some of them may be, as the social expression of an *a priori* moral sense.

The nascent moral faculty discerns but dimly the ideas of freedom and justice as they descend by infinite gradations into the world of form from the archetypal world. Thus conscience progressively acquires a finer and more sensitive character. Of course the modern dialectical materialist would reject this concept of history, found both in Kabbalistic wisdom and in Hegel; for, from the Marxist standpoint "ideas" have no evolutionary dynamism but are merely the by-products of economic forces.

Admittedly, rational conscience, if abstracted from experience, would be as devoid of content as pure consciousness when unidentified with personalities. Again, the criteria by which conscience judges the rightness or the wrongness of an action may vary from age to age. For instance, by the ancient Spartans the grace of pity was deemed a weakness. Nevertheless, the *function of conscience as an evolutionary instrument* is fixed and undeviating. It is the divine spark which disturbs the clod, to borrow the poet's image, or, to change the metaphor, it is the stinging gadfly which ever goads man to transcend the limitations of a conditioned selfhood by reaching out toward some ideal good, and as such operates in savage and civilized man alike. In other words, the individual conscience may be said to represent as much of ultimate reality as can penetrate the obstructing veils created by Karma.

Since conscience as "the voice of experience" speaks with relative, not absolute, authority, indubitably the conscience of a savage is not that of a civilized man. Nor is the conscience of an ethical man the same as that of a sage. Nor are the ethical motivations to conduct identical in all ethical men. It is patent to everyone that the man whose conscience will not permit him to take unfair advantage of another, though he could do so with apparent impunity, is more moral than the man who refrains from robbing a bank because he fears legal reprisals or karmic retribution in this or future births. Kant, the philosopher who did so much for the ethical position, would not consider a man moral at all who was restrained in his anti-social expressions simply by a respect for the law of consequences.

Yet the principle of hierarchy that obtains in human nature and elsewhere demands compassionate tolerance for the man whose conscience has not yet arrived at the point where he embraces righteousness for righteousness' sake. Mindful of human weakness, which the mediaeval theologians termed original sin, Mr. Judge wrote: "It is not easy to practise virtue for the simple reason that we ought to do so." Hence he advocated the wide dissemination of the twin doctrines of Karma and Reincarnation as indirect promoters of "the good life."

We can say with certainty, however, that the disciple who treads the upward path to the Divine is ethical in the Kantian sense. He does not act according to his conscience because he hankers after certain fruits of cumulative merit. He chooses the good because he fears above all evils alienation from his Higher Self.

The Sage, who stands at the apex of human evolution and in whom has been born the resplendent Krishna-Christos, reevaluates all values; for he has outgrown those "sentiments" which "are those of the expounders of the letter of the law." And what distinguishes the spiritual man with his "*I will*" from the behaviouristic human machine with his "*I want*" is the refusal to "be incited to actions by the hope of their reward."

To take a familiar image from the *Gita*, conscience occupies the middle position between the armies opposed in battle on the plain of Kurukshetra: the lower impulses of the natural, biological, *kamic* man on the one hand, and the higher aspirations of the moral, aesthetic and spiritual man on the other. Conscience derives its *raison d'être* from the fact that man's inner nature is a dichotomy wherein unredeemed *nature* must ever engage in conflict with *rational conscience*. The empirical self of desire may be subject to the same causal sequence as that which the intellect imposes on the world of objects, but *when man's rational conscience deliberately chooses a "good" he experiences freedom*, for he acts in conformity with the law of his own being which is righteousness.

The individual who forsakes his conscience and yields to errant impulse is as a leaf blown in the wind. Without that inner sense of security founded on the rock of moral integrity we cannot weather the storms of life.

That moral agent within us which warns and, if affronted,

hides, is to be distinguished from the inner compulsion to conform to the dictates of convention or to the ceremonial observances enjoined by ritualistic religion. (The Scribes and Pharisees whom Christ admonished for their lack of "inwardness" were upholders of a legalistic type of virtue.) Nor is it to be identified with that chagrin which assails the personality when it has been frustrated in its efforts, because of karmic limitations, to achieve the impossible stature of a "perfectionist" self. Nor is it again to be confused with that occasional flash of intuition which is a lamp unto our feet when the path which we must perforce tread is dark and tortuous. The latter directive emanates from the all-wise Luminous Self and is more positive than conscience in its functioning as it endows with momentary clairvoyance the listening heart that waits for its illumination.

When psychiatrists offer opinions on ethical questions they are doubtless moved thereto by an excess of faith in the infallibility of the psychiatric approach, rather than by any desire to usurp the authority of the moral philosophers and religious teachers. In spite of the sincerity which no doubt animates them, however, some of their remarks are dangerously misleading to people already wrongly oriented and demoralized by current materialistic theories. To maintain, in the light of limited psychiatric data, that conscience is obsolete is to undermine unwarrantably the moral bedrock essential to individual and social stability. We can no more ignore conscience than we can those ethical Siamese twins of *freedom* and *responsibility*, for in the life of inwardness all three factors are tied inextricably together. Byron's description of conscience is still valid though he wrote in the days before psychiatrists had launched their "insights" on a confused world:

Yet still there whispers the small voice within,
 Heard through Gair's silence, and o'er Glory's din;
 Whatever creed be taught or land be trod,
 Man's conscience is the oracle of God.

SERVITUDE to the desire for pleasure is the most intolerable of all forms of slavery to which mankind has subjected itself.

— *The Secret of the Golden Flower*

IN H.P.B.'S WRITINGS WHAT IS NEW?

[We reprint here an article by Dr. Archibald Keightley, an English Theosophist and physician, a faithful friend of H.P.B., and a member of her household in the London days. Together with his uncle Bertram Keightley, he helped in editing and preparing the manuscript of *The Secret Doctrine* for the press. He was also well known to many Theosophists in America, where he worked for a while, and was a friend and supporter of W. Q. Judge. The article originally appeared in *The Path* for January 1893.—EDS.]

THERE are some members of the T.S. who give utterance to mistaken ideas on this point, thereby creating a foundation for laughter at what people are pleased to call the pretensions of H. P. Blavatsky. This is not a right course, for the spread of the idea that we make too large a claim does great harm to the work in which H.P.B. expended her life and for which she sacrificed so much. It is sometimes said that all that H. P. Blavatsky wrote or spoke constitutes a "new revelation." Laying aside all other matters, H.P.B. was accused with equal virulence (1) of having invented all the doctrine she taught; then (2) of having copied it broadcast from Paracelsus, Eliphas Levi, and other writers. These are two opposite statements, and, as she herself writes in the *Secret Doctrine*, she made a nosegay of culled flowers, and all that was her own was the string which tied them together. In other words, every doctrine or law which she taught can be found stated in the records of the nations, but it is her hand which has provided the key to their discovery. The main and most important points in the Theosophy she taught and practised are certainly not "new" in the sense that they originated with her, but she clothed them in modern dress and made them comprehensible for students of occidental philosophy, and especially so by those who had not the means or the time for such study and to whom the knowledge brought peace and rest in the uncertainties of religious and philosophic doubt.

Indian metaphysics and philosophy were plain before anyone who chose to study them: the interpretation amid the six schools was the only difficulty. The law of Karma, so much insisted on by H.P.B., is insisted on by all the Oriental philosophies alike. The threefold constitution of man of the New Testament is to be found in the *Vedas* and elsewhere, while the various schools give a fourfold, a fivefold,

and even a sevenfold [constitution] when you have the hint to find it. The law of periodicity, of rise and fall, or Reincarnation in another dress, of cyclic progression, is universally agreed on. The insistence on it as applied to man, and the thus widening of his view of life and responsibility—that is H.P.B.'s. As to the psychic lore, the belief in it in all nations is too strong and its facts are too well known for there to be any risk of its being an invention of H.P.B.'s; but she gave the facts a new and a more consistent explanation than they had hitherto received. The working of wonders is equally well attested in antiquity, but the reduction of their miraculous and fantastic appearance to the domain of hitherto unstudied but perfectly natural laws was the work of H.P.B. She did not invent the laws, but drew attention to their existence and proof, provided the student was willing to study them and enter on the training which gave such proof. That training, too, was a necessity for the purpose of distinguishing between what was defined as Occultism as opposed to the Occult Arts. It is the same distinction that exists between the artist who has mastered technique and the man who is artist to the core of his being. Further, the introduction of the word "Mahatma" is not due to H.P.B. It is in common use in India, but she restored to it its real meaning and gave to it its real dignity in the light of living wisdom.

Then, it may be asked, is there anything new? There is the statement of some old thoughts which have been entirely neglected, so that they are absolutely new to Western students; and more, there is the unveiling to our gaze of some of the old and familiar mystery teachings, and these are new to the "profane crowd."

The sevenfold constitution of man received an especial insistence at the hands of H.P.B. But in spite of the old Kabalistic maxim "As above so below," it never dawned on students that the Universe was built on the same plan, and, more than all, that the constitution of the earth was on the same arrangement as that of one of its inhabitants — man. In other words, the septenary arrangement is universal in its character and is applied to everything in the universe great and small. It is true that the septenary constitution is found in the Egyptian books, but its application is not so wide as that which was indicated by H.P.B.

Further, there are seven main divisions of mankind of which five have already made their appearance and two are yet to come, and

these seven racial divisions appear on each of the seven constituent members of each planetary chain, thus constituting a "Round." Moreover, a human being does not spring complete from nothing. Commencing with the First Race of the First Round on the chain of the planet Earth, there is a development of sense which is commensurate with the evolutionary period, the present number of the senses being five, the said fifth being only partially developed because as yet we are only in the Fourth Round, though in its Fifth Race. Moreover, in H.P.B.'s writings there is found the definite statement of the Universality of Life and Consciousness, with the corollary of its continuity under varying forms. Then that each atom is alive and conscious, and that there can be nothing which is "dead" in the Universe but only life changing its form and expression, was new in this century. One of the most important declarations made by H.P.B. was concerning the Adepts and Masters of Wisdom. It was not so much the affirmation of that which was known before, namely, that such men existed, but that there was, is, and ever will be a Lodge, a School which preserves all the Wisdom which is the heritage of mankind, guarded carefully for the time when Mankind shall come of age and awaken to its responsibilities.

Such are some of the "new" truths brought forward by H.P.B. as a member of that Lodge for the service of man. Such truth is as old as the world, but it is new to us, for we should never have discovered it if left to ourselves. But if the claim is made that H.P.B. was the discoverer of all she taught, one can but reply in the words with which the *Secret Doctrine*, [Vol. II] is prefaced, "My doctrine is not mine, but His that sent me."

—A. KEIGHTLEY, M.D.

HUMAN felicity is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day.

— BENJAMIN FRANKLIN

THE PROBLEM OF SUFFERING

OVERCOMING DESTINY

EVERY great teacher, from Krishna to Buddha, from Job to Jesus, has answered the numerous queries that naturally arise in the human mind in reference to the problem of suffering. When we study our historical past, in one way or another we meet with evidence indicating that human beings have always struggled to overcome sorrow and suffering, have always sought advice and instruction on the subject.

In our modern civilization, in our own way, we are trying to overcome sorrow and its root—suffering. Commerce and science are the two powerful forces that sway the lives of men and women in the civilized world. Art, too, is an influence that is increasingly affecting the people, but it is a subsidiary force. On the other hand, organized religion is weakening, and its influence decreasing. Politics may be regarded as the outward and visible sign of an inward urge, rooted in the knowledge of science and the transactions of commerce and trade. Parliament and its equivalents are guided by the discoveries and inventions of science and by the increase or decrease of imports and exports. But spiritual laws are at a discount, and we cannot very much blame politicians, merchants, scientists and even aesthetes for giving the go by to religion, for religion today represents mostly organized superstition and dogmatism.

In our day and generation, we are experiencing the heavy burden of disease and poverty. Mere abolition of war will not abolish disease and poverty; for, war is not the cause but the result of disease and poverty. What is the cause of disease and its sequence—pain? What is the root of poverty and its sequence—misery? Science and trade are regarded as the emancipators of man from disease and poverty. And yet, the prominent feature of our world today is poverty in the midst of plenty. Also, nervous disorders and new diseases are on the increase. International commerce has achieved great things; greater are the achievements of science; yet, regiments of the unemployed have become veritable armies, and hospitals are full, and psychopathic clinics are very much in demand. Why?

Theosophy answers that science and trade deal with effects, and the causes are not taken into account because they are not known. Political power is no panacea. People blame their respective

governments (and we cannot blame the people for that!), but it is forgotten that it is the people who make and break governments. Political power is a poor relief and the world is fast learning it.

The characteristic feature of our scientific and commercial civilization is that it looks for the cause of disease and poverty outside of man. For example, doctors see diseases in germs and viruses that attack the human body. Whence these germs, and why and how do they attack the body? Some bodies are attacked by cancer, others by tuberculosis—why? Medical science knows *how*—and even that not very fully; but *why* it should be so, they admit, is beyond their range of research. In a dozen different fields, the same thing obtains. Our entire civilization is guided by science which is materialistic; *i.e.*, it deals with matter and with material manifestations. The knowledge so far gathered by science does not lead it to an inner world of soul and spirit. The influence of that knowledge on trade and commerce is also materialistic; science effects the manipulations of matter, and trade carries them forward. In the last two centuries or so, science has achieved wonders, but it is young, and the youth looks at the world outside, which he must conquer. It is age and experience which sit reposefully to conquer the world within. When the youth, through success and failure, gathers experience, he knows for certain that the spring of peace and happiness and prosperity is within himself. Presently, young and proud and virile science will come to that realization. Meanwhile, we must turn to the Ancient Science of Theosophy and see what *it* has to say on the problem of suffering and on the method of overcoming disease and poverty, which cause suffering and sorrow.

The first instruction that Theosophy offers on the subject is that suffering and sorrow are not natural to the Real Man, who is divine and therefore resourceful—potent with resources. It does not deny suffering, disease, poverty. Theosophy regards them as real. It even advocates, in the words of the *Bhagavad-Gita*, a meditation upon, *i.e.*, a perception and understanding of, "birth, death, decay, sickness, and error." Theosophy is unlike some modern psychological philosophies which affirm health and prosperity, and deny disease and poverty. Disease, poverty, suffering are realities; they exist, and we must learn to recognize their existence. This is the first of the Four Noble Truths that the Buddha taught—pain, sorrow, suffering exist. But, Theosophy

immediately proceeds to explain, these elements are not natural to the Real Man, the Spiritual Soul. It regards that Soul as the doctor who cures the disease, the reformer who wipes out the poverty. Theosophy locates disease and poverty, not outside of the human being, but within him. The Real Man, the Spiritual Soul, is the doctor who cures his patient of all disease; the patient is the man of flesh who comes to birth and dies. Again, that Spiritual Soul is the reformer who drives away every kind of poverty from the slum of mind and body. The disease and the poverty inhere, not in the cosmos outside, but in each one of us—in some aspect of our being; the doctor and the reformer likewise are not outside but within—in another aspect of our human constitution. It is essential, therefore, that we study that constitution.

Man is a triple being—Spirit, soul and body. The bodily man is personal; the self-conscious man or soul is individual; the spiritual man is universal. In his spiritual aspect, man is the Spirit-Ego, the intuitive intellect and the thinker. Using the Sanskrit terms, the Spirit in man has three aspects—Atma, Buddhi and Manas: Atma is the Supreme Ego, the final and fundamental "I"; Buddhi is the intuitive intellect, the pure and compassionate reason, sometimes called the Spiritual Mind, or the Mind of the Heart; thirdly, there is Manas, the thinker, the discriminator. So, in his highest aspect as Spirit, man is Atma-Buddhi-Manas. Next, there is the human soul. From the Spiritual Sun of Atma-Buddhi-Manas, a ray is emanated from the Manas aspect, and this is the self-conscious "I" incarnated in the body. Finally, there is the body—not a simple, but a composite and complex entity, in which the ray of Manas incarnates as the self-conscious soul, the discriminator, the thinker, the chooser. So in our body, in which are stored sense-impressions, feelings and emotions, there is the self-conscious intelligence, who has the power to analyse, to discriminate and to evaluate all experiences. Beyond and above, or deep within, linked by a thread of light to the soul, is the Divine Man—the Spirit. Of these three, the Spirit is immortal; the incarnated self-conscious soul is neither immortal nor mortal—it can lose itself and die, or it can gain immortality; and the body is mortal—ever changing, coming to birth to die, dying to come to birth again.

The soul *in* the body came into existence at the birth of the body; with its death, the soul will separate itself from the body. It goes back to the source from which it came, taking with it such experiences as

are worth its while to retain. Manas, or the third aspect of the spiritual man, is called the reincarnating Ego; it is the nursery of all personalities. From it, again and again a ray comes out and falls into matter, *i.e.*, assumes a body of flesh and blood. The Law of Reincarnation or Re-embodiment means that self-conscious intelligence or Manas, like a ray emanating from the one source, comes into flesh or incarnates to gain experience, and to garner wisdom from that experience. Like unto a bee that sucks honey from the flower and takes it to its comb, so the incarnated soul gathers suitable and necessary experience, and returns to its "hive," the Parent—Atma-Buddhi-Manas.

The coming and going of the soul in the body, the process of reincarnation, takes place not haphazardly but by an unerring Law—the Law of Karma, the Law that compensates, the Law of ethical causation, the Law of adjustment and harmony. We must now turn to a practical consideration of the activity of these two Laws, called in Theosophy the twin doctrines.

Each one of us is different from all others because of our faculties, powers and virtues. There are differences of body and brain; there are differences in mental capacity—the power to grasp, the power to give knowledge; then there are differences in character—moral strength in one place, moral weakness in another. These and all other differences are not made by some powerful God, who must be held to be wicked if he created evil and vice in a fit of temper. Theosophy states that each one of us created our own faculties and limitations, our virtues and vices, our brain, sensitive or dull, our body, refined or gross. Let us get at the fundamental of this Law which puts down the stupendous fact that man is the maker of his destiny.

There is a great deal of discussion on the subject of free will and fate or determinism on account of the recent pronouncements of some scientists. But our task here is to get at the Theosophical point of view.

There are many aspects to Reincarnation and Karma, and the subject is a very vast one. Let us examine in a practical way some elementary principles. The primary fact that each one of us should recognize is that what we are and what we possess, and the environment and circumstances in which we find ourselves, are made by ourselves. Each one must learn to be practical and say—I made my mental faculties, my moral powers, my bodily health and my life-

circumstances. Unless this is fully recognized, *i.e.*, recognized at every turn in life, we shall not be able to solve the riddle of our sorrows and sufferings. The corollary of this proposition is as stupendous as the proposition itself. If I made myself what I now am, and if I made the environment in which I now live, then it is logical that I can make fresh powers and virtues and a new environment. By our past thinking we made our present mind; by our past desires we made our present character; by our past conduct we made our present environment. Therefore our present thinking must build our mind for tomorrow; our present desires must create a new character; our present conduct and action must change and transform our environment. The Law of Karma implies that within us is the power to overcome every obstacle we encounter. If I see a moral blemish in myself, then, according to Theosophy, I possess the force and the energy necessary to remove that blemish. Thus emerge the two aspects of the great Law we are studying: (1) Man forges his own fetters of what is named destiny; and (2) man possesses within himself the power to break those fetters—the power of will-action—not will and action as opposed to each other, but will which manifests itself naturally and harmoniously as action. Theosophy says, by *Kriyashakti*, the power to create, man can and does overcome his destiny. Evolution means overcoming destiny; growth means mastering fate; progress means controlling and transforming our environment. All the time we are doing it, but we are doing it unconsciously, in ignorance. Theosophy asks us to do it deliberately, consciously, knowingly.

If we are actually making our destiny, why do we make such a mess of it? Why do we grumble about that which we ourselves made and created? The answer is—because we made it without knowing much about it. Most men and women are like amateur artists; they desire and aspire to paint their lives beautifully, even gloriously, catching the radiance, ambient and circumfused, and transferring it to their canvases. They fail, because they do not know the laws, they do not know how to use *Kriyashakti*, the power to create life-pictures.

Therefore we must understand the processes and the operations of this Law of Cause and Effect, the Law of Ethical Causation. The process *is* at work; operations of Karma take place all the time. Just as a person is affected by gravitation, though he does not know of the existence of this law, so also human beings totally ignorant of the

Law of Karma are affected by it continuously, every hour of the day. We perform numerous magical acts, but know not about them. We see with our eyes, for example. How many of us know the laws of optics which inform us of the process of seeing in all its wonderful details? Our bodies possess most marvellously fashioned organisms, each organism with magic faculty performing its own task; but how many men and women know about it? Yet, they breathe and they move, they eat and digest and assimilate food—every single one of these is a marvellous feat. Similarly, the Law of Karma is utilized by us, unconsciously to ourselves. Theosophy explains how that Law works, and instructs us how we can, co-operating with the Law, use it to our own advantage. Just as knowledge of gravitation enables us to use it, and we can now fly and remain in the air for quite a time, or go up a skyscraper by a lift, so also adequate knowledge of Karma gives us the power to co-operate with it and to use it to our infinite advantage.

Kriyashakti, the power to create, is within each one of us. That power is archetypal, and from it many types of creative powers arise. Just as from a single seed come forth fruits, flowers, leaves, branches, the trunk itself, but they are, so to speak, variants of and from the same one seed, so also many expressions of this power to create are in existence. The power to create human bodies, which every parent uses and, alas, so many misuse, is the lowest, the physical expression of that divine power. The power to create words, the power to create ideas, are other expressions. So also there is the power to create mind, character, and environment. In its pristine pure and spiritual aspect, *Kriyashakti* is the power to create Spirit-children—a very mystical and mysterious subject connected with the ancient doctrine of Emanations. Just as our body creates other bodies or physical progeny, just as our mind creates thought-children, so also the Spirit in man, the Spirit who *is* man, can create Spirit-forms, divine progeny. The Chelas of the Great Gurus are each an emanation of the Spirit of the Guru, who is a Perfected Man, a Master, not only of death, but also of life. What we have to learn is how and where to begin to use this Law of Karma.

First, we must learn that we can and should utilize the Law in every event of life. We can remove our mental limitations, our moral defects; we can change our environment and refashion it, not as we

desire, but as we *will*.

Secondly, when we begin we find that within ourselves is some kind of a force which frustrates our efforts. When we aspire to go right, we are made to go wrong. This force enveloped St. Paul, who committed offences seemingly against his own will. Five thousand years ago, Arjuna asked the question each one of us asks: "Master, by what hidden force is a man propelled to commit offences?" Krishna answered: "Arjuna, it is *kama*-passion and *krodha*-anger, which spring from *rajoguna*—from the desire-quality." The womb of a thousand desires is then described. It is compared to a great foe, a monster of greed and sin. Krishna says: "Just as the womb envelops the foetus, just as smoke envelops the flame, so does this *rajoguna* envelop the soul who is man, as also the soul who is the universe." It is exactly the teaching that the Buddha gave when he proclaimed that the cause of suffering and of sorrow was *tanha*—the desire, the longing, the thirst for sense-life. To live in the senses is to live in suffering; to live in the soul is to live in bliss, *Ananda*, says the Buddha. People suffer when they divest sense-life from soul-life; when people *use* the senses and brain and body as instruments of the soul, suffering ceases. Neither Theosophy, nor Buddhism, teaches that to live is bad; but to live in the senses is bad because painful. Living in soul, living as soul, is *not* bad, for thus the soul not only learns, but also teaches other souls—other beings and creatures.

Therefore, when we begin to control our Karma and to shape our destiny, we come across a great heap, a mighty assemblage of desires and thirsts; and as we have given way in the past to those desires, we find it a most difficult task to overcome them. Theosophy advises that we must recognize that these desires which energize and envelop the senses are not from the soul. They drag the soul, and when the soul allows itself to be so dragged and overpowered, it disperses its own energy and strength and loses itself. In the language of psychoanalysis, this assemblage of sense-longings is composed of "complexes." But these evil complexes to which the names of devil and Mara and Ahriman have been given, have nothing to do with the soul who is man. The more we dig into our complexes, the worse we become. "Let sleeping dogs lie." Therefore the ways of psychoanalysis are dangerous; not that they do not produce results—they do; but machine-guns also produce results; destruction is that result.

What, then, shall we do? Recognizing that we have within us a slum of lust and passion, in which a patient is suffering, we must first remove the patient from that slum. Therefore, remove yourselves, who are suffering, from your complexes and go to the doctor—Theosophy. When you have so separated yourselves, when you have begun to nourish yourselves with correct spiritual diet and soul-invigorating tonic, you will be ready to undertake the task of the reformer and clean up your own slum.

Thirdly, in this task of curing the patient and of reforming the slum, we shall be greatly helped if we remember that there is an educative value in our sorrowful experiences. Suffering is not an evil, provided we learn from it. The educative value of experience is not generally taken into account. We do not learn from our experiences because we have not the knowledge to test experiences, to evaluate them. A person ignorant of food values eats wrongly, and though for the time being he thinks he enjoys, he suffers later, but he learns not the food values; so also human beings go through wonderful experiences, both pleasurable and painful, but do not learn their real worth and value. As one desirous of eating correctly, hygienically as well as aesthetically, studies the science and the art of dietetics, so must the person aspiring to learn from his life-experiences study the science of the soul—the maker of destiny and of his instruments of forging that destiny. We must learn the art of life, which implies going to life's school of art, learning the technique, the theory and the history of that art. That is why Theosophy emphasizes the study of the great Philosophy. You cannot apply that which you do not know. Practice follows theory. Hence the necessity of knowledge, first theoretical, then practical. Theosophy advocates a life of discipline—of control of passions and desires, of training of brain and senses, of developing the mental habit of evaluating all things we come across in life. This discipline makes the student and the aspirant ready for the life of discipleship, of chelaship, under the guidance of Spiritual Teachers or Gurus.

So it is possible for us to steer our own ship of life on the stormy ocean of our 20th-century civilization. For that task we must recognize the creative power of the soul within ourselves and learn that our foibles and blemishes are not born of the soul, though they entice and seduce the soul. These enemies—desire-complexes—are like venomous

serpents; they are called in Occultism "enemies of life who are held in great respect in the city of death." They bind us and drown us; they tempt us and burn us. Get away from them by engagement with that which is Good and True and Beautiful. By study we come to discipline; through a disciplined life we become apt learners of Life, of Nature which is alive. Thus learning, we approach Those who are the Lords of Learning, and They teach us how to live truly, how to serve beneficently. Thus sorrow ceases, giving place to joy and peace, and man becomes divine and beholds the Universe as a glorious Flame of Beatitude and Bliss.

MODERN science insists upon the doctrine of evolution; so do human reason and the "Secret Doctrine," and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, colour, and odour? The word *evolution* speaks for itself. The germ of the present human race must have pre-existed in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent-flower; the parent may be *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "giants" of the *Vedas*, the *Voluspa*, and the Book of *Genesis*? While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the molluscs and ending with man, had modified its own primordial and distinctive form.

—*Isis Unveiled*, I, 152-53

BREAKING CONSTRICTING MOULDS

WE hear two common expressions: "There must be something constant in ourselves," and, "We must have the ability to change." We then question, what course shall we pursue? Perhaps the answer is that both statements are true, but each refers to a different lesson.

Let us consider the statement that there must be something constant in ourselves. Almost all of us automatically agree with this idea, but at the same time we wonder how to become "constant in ourselves." We get the conviction that we must try harder. We then try harder, and often find ourselves in exactly the same position as before. It is indeed a perplexing problem, to try harder and reap no evident results. We make vows, saying we will do this and that—usually after we have neglected our responsibilities for so long that we have lost the habit of regularity and consistency. But, again, though we get exasperated with ourselves for not accomplishing our ambition, we fail.

Where is the key to our problem? Usually, when we make resolutions, we have the idea in our mind of something big that we must accomplish. It is for us to learn that doing the small things makes it possible for us to accomplish the big things in due course. We are like athletes who want to run the race but forget to practise. Even though we may fail, we are here to learn, to act, and to understand—not to regret our defeats.

We must try again and again. It is said in the ancient *Book of the Golden Precepts*:

If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on, and to the charge return again and yet again.

It is also interesting to note that we spend more time worrying about our problems than we do in solving them.

To take up the second statement, that about having the ability to change. The changing of man from age to age has marked his capacity for growth. It has been realized by our great thinkers that change is required so that we may not remain for ever in the ruts that have been carved for us by the very nature of civilization. As we look back at history, we see man slowly climbing out of the dark mediaeval ages toward the Renaissance, and moving on to what is called the scientific age. This change was not brought about only by geographical

expansion, for, besides the voyages of discovery, many ideas appeared which were obviously revolutionary as compared to the general lines of thought of those days. Mainly, there was a growing realization by human beings that the thinking faculty should be used to the highest degree. Thus came the age of logic, leading to the age of reason.

There were many extremists who, seeing the corruption in religion, wanted no more of God or of any religion. In other words, some broke away from spiritual ideas and therefore from their own spiritual or higher natures. These are materialists; and it must be said sadly, of such there are many in our scientific age. Now here, again, a change is necessary, or our civilization will lose contact with the highest that is in each of us, and upon losing the highest, will lose all.

From what has been said, we can understand the necessity for change in humankind as a whole. Now let us examine ourselves. First of all, let us find out what makes individuals fall into ruts, or, what moulds one's character. One factor must certainly be the effect of society itself upon us; for there is a general habit of typing individuals or judging them in categories. As is known, no one does everything right or everything wrong.

A person judges himself on the basis of what he does right, while society judges him on the basis of what he does wrong. Since society is usually the stronger of the two, the person becomes typed by society. Society also expects very little from the so-called unintelligent class; therefore, very little comes from it. The individual in this class may gradually convince himself that he is unintelligent and thus form his own constricting mould. At the same time, society gives encouragement to those whom it considers intelligent. In other words, it helps the strong and discourages the weak.

As was mentioned, society is usually the stronger in the battles between itself and the individual; but this need not be. The effect of social opinion indicates that society represents the personal side of our nature. We are always conscious of how we look, act, and talk in front of other people. Of course, there are extremes in all of us, but this shows that not only is change necessary, but we need that principle of consistency with which to be ever trying to break the constricting moulds that we ourselves have evolved.

THE FIRST FUNDAMENTAL

THE majority of mankind has always believed in God. Yet what God really is, is veiled in mystery. This haziness about this highest of concepts has influenced our actions, and our books of history record the tragedy of monarchs and states alike who, professing faith in God, have but produced phantasmal forms of horror. The reason for this is evident. Man's actions have seldom expressed Divinity because he has rarely turned his face towards the Divine. Therefore, though we do come across records of good and even noble actions, we find that the actors have mostly failed to rise to the stature of Divinity. Those who have done so have been very few. The strange aberrations of the human mind have but too often asserted themselves, and courses of action which at the outset seemed to be sublime have often produced the ridiculous. To protect themselves from these failings as from the roaring turbulence of the outside world, most of the Great Ones of all ages have worked in secret, leaving, however, clear footprints for such as would follow in these.

What, then, is God, to whom, according to all Scriptures, the utmost reverence is due? What is this Divine Power that has to be made the basis of all our actions? These questions take us immediately into the realms of metaphysics and idealized thought, as also of cosmogenesis. In order to prepare the student for an approach to the subject, he is asked to place his mind upon certain geometrical signs and glyphs. The first of these is a white disk on a dull background. It is the symbol of the periodically manifesting Universal Soul. The first Stanza of the *Book of Dzyan* deals with it.

The dull background remains for all time the Great Unknowable—the Deity that is above Spirit and Matter and therefore must remain uncognizable by beings of Spirit and Matter as far as intellectual concepts are concerned. Of it, nothing can be postulated and nothing denied. The Great Ones, trying to bring this aspect within the range of human thought, have named it THAT, or BE-NESS, or SAT. Krishna, referring to this transcendent aspect of Himself, says: "I established this whole universe with a single portion of myself, and remain separate." This separate portion of Krishna is nowhere described in the *Gita*. It is not contained in the *Vishwarupa*, nor is it mentioned among the *Vibhutis*. Yet it is the background of these—unfelt yet near, unseen yet the basis and spring of man's existence. The Ancients,

realizing the sanctity of this aspect, never mentioned it. They held that every time this sacred Presence was spoken of, it took away something from Man's spiritual energies. The dull background must therefore be passed over in silence and secrecy. The Bible mentions "darkness" as forming pavilions about the Lord. *The Secret Doctrine* teaches that even the highest spiritual intelligences have not penetrated beyond the boundaries that separate the millions of solar systems from the "Central Sun." How inscrutable, then, must be the mystery that lies beyond the white disk—the "Ring Pass-Not"!

To the human being endowed with mind, the dark background remains a negation. The reasoning mind is a limited instrument and we yet lack the command of those organs or powers which might enable us to sense spiritually that which transcends thought. The mind can see contrasts. It understands darkness for the reason that it understands light; therefore, to solve its problem, the mind goes to that aspect of Deity which it can understand, albeit only in part. The white disk of our glyph becomes understandable because of its contrast with the surrounding darkness. It is on the plane of this white disk that manifestation periodically comes into being and subsides. Whatever knowledge is attainable on the plane of the white disk is the only knowledge attainable by man. It is for this reason that the God in manifestation is the only God of which the earthly mind of man can gain any concept.

The white disk by itself and containing only the totality of whiteness represents Space and Eternity in dissolution. It is the picture of the slumbering Kosmos in eternity ere the dawn of a fresh manifestation. The glyph shows that even while the Universe slumbers, there is not merely one totality of darkness or another totality of whiteness. The dull background remains, the white disk remains, and still God is ONE. The great heart of It pulsates during the Eternities which must pass with mathematical precision ere the "out-breathing" commences. When the ALL is immersed in *Paranishpanna*, what intelligence works out the fashioning of a new plan for a new Universe? What intelligence makes the period of slumber exactly equal in duration to the aeons that elapsed during the *Mahamanvantara*?

Who knows the secret ? who proclaimed it here?

Whence, whence this manifold creation sprang?

The Gods themselves came later into being—

Who knows from whence this great creation sprang?
 That, whence all this great creation came,
 Whether Its will created or was mute,
 The Most High Seer that is in highest heaven,
 He knows it—or perchance even He knows not.

If it is not possible to cognize the nature of IT or of THAT, if the Infinite cannot create just because it is the Infinite, how can we pass from this absolute totality to differentiation and even to creation? *The Secret Doctrine* teaches that

...in occult metaphysics there are, properly speaking, two "ONES"—the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second "One" on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the First One (for it is the Logos, or Eswara, in the Universe of Illusion), can do all this. (I, 130)

The second glyph given for our consideration is the same white disk with a point in it. This symbolizes the dawn of the manifestation that is to be, for it is this point which will become "the Universe, the ALL, the boundless, periodical Kosmos." The glyph symbolizes potential space within abstract space. The process of becoming "Being" has commenced.

The point now extends itself into a horizontal diameter. The first manifestation of creative nature has begun its process of unfoldment from within outwards. "Nature is...feminine...and the Spirit Principle which fructifies it remains concealed." From this feminine principle are therefore born as from a virgin (the father—the Spirit aspect—being hidden behind the veil of Matter) the seven Rays or Dhyān Chohans. Herein lies the origin of the Rishi-Prajapati of the Hindus as of Ormazd and his *Amshaspends*, of Osiris, chief of the Seven great Gods of Egypt and the Sephirothal hosts of the Jews. These great Divine Hierarchies of Beings, high as they are, cannot be given the appellation of "God" for the simple reason that they all have had their birth in time and must after untold ages be reabsorbed in the source from which they emanated. These "Sons of Light" emanate from and are self-generated in the Infinite Ocean of Light. One pole of this ocean is "pure *Spirit* lost in the absoluteness of Non-Being."

The other pole is "*matter* in which it condenses." Therefore matter is in one sense the illusive dregs of that light—whose limbs are the Creative Forces. Yet has this Light within it the full presence of that Principle which not even the "Sons of Light" will ever know.

It is for these reasons that no Hermetic work written by the Egyptians would speak of the one Universal God of the monotheistic systems; the one Absolute Cause of all remained unnameable and unpronounceable. With the Egyptians, the God "One" was never the one God.

THE seeds of evil and sorrow were indeed the earliest result and consequence of the heterogeneity of the manifested universe. Still they are but an illusion produced by the law of contrasts, which, as described, is a fundamental law in nature. Neither good nor evil would exist were it not for the light they mutually throw on each other. *Being*, under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to *Ego*-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul (*psuche*), was henceforth regarded as the scapegoat and victim of *unconscious* OVER-SOUL. But it is not to Pessimism but to Wisdom that it gave birth....

As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

— H. P. BLAVATSKY

"CHOOSE, O NEOPHYTE, A HUMBLER COURSE"

THE power to choose is a priceless human acquisition, but the knowledge that will enable the human being to benefit from his choice is sadly lacking today. Also, it is not realized that the power to choose, *consciously* directed, can become the mover of the will.

In *The Voice of the Silence*, from where the above title is taken, the neophyte is told that if he is "debarred from flaming like the noonday Sun," then he should choose "a humbler course." Why should he *choose*, for obviously it is his Karma that prevents him from being like the sun, and therefore *compels* him to take a humbler course?

Theosophical literature very often refers to the necessity of making a choice. Arjuna does not want to fight, and after eighteen discourses in which he is given priceless knowledge, he is told to "act as seemeth best" to him. That is, he has to *choose* his path. *The Secret Doctrine* speaks of "self-induced and self-devised" ways and means. In many places, *The Voice of the Silence* refers to the time of choice. The Christian Scriptures teach that we are to do the Will of our Father and make the submission, "Thy will, not mine, be done." Why this emphasis?

Is it not because there is an aspect to the working out of our past Karma which is often ignored, namely, that through the paying off of past debts we can, and should, "gain siddhis" for the future? That is, we should use the apparently bad or heavy Karma as an avenue of service and, while in it, use the opportunity to "point out the way to other men." Though a placid attitude towards unpleasant and unwished-for retribution may in time work that past off, it will not have brought experience to the sufferer. For that, the will must be exerted, and we shall not use the will unless we recognize that we are where Karma has placed us by our own *choice*.

If, for example, we want to shine like the noonday sun, to do those things we can do well, to be a leading light among our friends and acquaintances, to stand on our dignity, as we say, and determine to have what we think is due to our position, then, when we are debarred from this—"checked by our Karma" and not because others stand in our way—and are compelled to take a humbler role, we have three courses open to us. We may be disgruntled, sour, resentful at Karma or at people, and waste our energies in fighting to get to the top. Thus

we engender worse Karma in the future by weakening our character. Or, we may passively put up with the new conditions, doing nothing and "letting go" generally. Again, we learn nothing, but only strengthen the *tamasic* quality in our character. This is not a patient bearing of Karma but a negative bearing of it. The third alternative is to thank Karma for the opportunity to gain a needed experience and, by putting our *will* alongside the will of Nature, *i.e.*, our Karma of the past, not only help our own growth as souls, but also use the position we are in to help others. Such an opportunity we would not get were we in the position of the noonday sun; so where we are, is our field of service.

As far as physical dangers are concerned, we know that only the coward refuses to face the inevitable; why, then, not face the inevitability of Karmic laws?

For students of Theosophy, the power to choose comes also in the sphere of the Theosophical Movement. Are we being carried along *by* it through fair season or foul, or are we waiting for an opportunity to shine, or are we *choosing* to be just where we are, accepting all opportunities for service that come our way, at the same time being self-energized through that choice?

We need not fear that we might receive what is not our due, for are we not told, "Thy Soul cannot be hurt but through thy erring body"—*i.e.*, by ourselves? so let us plunge cheerfully, wilfully, into whatever comes our way, and make of it the battlefield of *chosen* duty.

WHOSOEVER would "trace the secrets of the starry race"— must travel first along the lines of true Theosophy; and then only can he expect to break through the region of Mystery and the Supreme Knowledge.

— *Lucifer*, September 1888

THE TREND OF MODERN THOUGHT

The world of today, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist—is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena—a true valley of discord and of eternal strife—a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralysed and atrophied.

—*The Secret Doctrine*, I, xxii

THE Theosophical Movement is in the world to counteract this degenerative tendency of modern civilization. By starting and sustaining nobler currents of thought and action, it exercises a spiritualizing influence on human life. Theosophical ideas and ideals are thus kept alive for those who want and need them.

In the days when the Atlantean civilization, known by some to have existed, had reached its highest point, humanity branched off into the righteous and the unrighteous. These respectively followed the right-hand and the left-hand paths of knowledge. They are often referred to in Theosophical literature as representative of White and Black Magic. These opposite tendencies flow from the duality of the mind and from the higher and lower natures of man. Godlike and demoniacal natures manifest themselves in the progress of every civilization.

Modern thinking tends to consider competition as a necessary impetus to progress, and rivalry, whether "friendly" or otherwise, as justified and even desirable. These are downward tendencies. They have to be replaced by understanding of others' viewpoints, co-operation and true friendliness, if civilization is to come out of the mire of violence and self-defeating selfishness and progress upwards.

There are many analysts, commentators, speakers and writers who feel that there is something radically wrong with our civilization, but relatively very few really know why it is so or what should be done about it. This situation can be illustrated in numerous ways and practical Theosophical correctives can be suggested.

The enormous desolation and waste consequent upon the exploitation of natural resources, with little or no regard for

conservation, shows itself in soil erosion, in the devastation of forests, in the pollution of air and water, in floods, droughts, waste lands and deserts. Attempts are made to counteract such destructive tendencies and consequences as these by constructive movements instituted for conservation. Thus, many countries attempt to arouse environmental consciousness, strive to establish reservations, wildlife preserves, and to create a general interest in Nature so as to stem the destructive tide. The Worldwide Fund for Nature promotes an educative programme to familiarize people with Nature and every form of wildlife, and urges co-operative conservation of them all.

Such work is much needed. But how much more effective these movements could be if their educative endeavours went beyond the form side of life to its Spirit and Soul! What is the actual origin of the mineral, vegetable and animal kingdoms? What sustains them? What is their consciousness? What dwells within, and why? What is their real purpose and destiny? What is our relationship and responsibility to them? Such vital questions are seldom thought of, much less satisfactorily answered. They are in fact practically unanswerable except on the basis of the Theosophical teachings.

Artificial ways of "civilized" life tend to isolate man mentally from true inner understanding and appreciation of Nature. Carried to an extreme, this heresy of separateness leads to crime against man and all the rest of Nature's kingdoms. No one who has not lost kinship with the great Soul of Life, no one who has communed with his own Soul and that of Nature, could ever be inclined to commit acts of vivisection, violence, criminality and war against Nature's kingdoms, including that of man. Anti-vivisection and humane societies co-operatively endeavour to counteract these base tendencies of the lowest, darkest and meanest aspects of human nature. Their work is sorely needed. How much more far-reaching their endeavours would be with Theosophical insight into the purpose of Life, reincarnation, and the rationale of the moral Law of Compensation remains to be realized.

The ever-present weakness of human nature is to seek vicarious atonement for sins committed against Life by appeals to priest, politician or physician for salvation. To be delivered from evil by praying to an imaginary God in Heaven, instead of wisely working out one's own salvation, thereby helping others; to be saved from the

"enemy" by political or military manoeuvres, instead of co-operating intelligently without compromising sound principles; to be "cured" by a tablet, a drug or an inoculation, instead of eliminating the cause of disease and correcting the habits of life—such is the seemingly easy "way of life" that leads to bitter disappointment in the end.

To counteract these tendencies to some extent, ethical, cultural and similar societies endeavour to inculcate a sense of moral responsibility. They would be more thoroughly consistent, and could profit far more than they do, if they had recourse to the most consistent philosophy of Theosophy.

Hygienists and physicians of various schools, who advocate doing away with drugs, strive to prove the dangers of medication and the error of ignoring causes, and to demonstrate the principle taught by Paracelsus that Nature cures, not the physician. The Law of Cause and Effect and the entire constitution of man, as explained Theosophically, need to be better understood in order to improve and strengthen these efforts for human welfare.

An organization like the Society for Social Responsibility in Science seeks, as its name implies, to awaken scientists to their social and moral responsibilities. It aims to turn the creative abilities of scientists to constructive use, away from the destruction of war. What such a society as this tries to do for scientists, the War Resisters' International has laboured to achieve generally for all. Admittedly these organizations seek answers to many questions regarding the cause of war and the ways to peace. Soul-satisfying answers to these questions need to be sought more deeply in the Theosophical philosophy, especially in the teachings on the nature of man, human solidarity, reincarnation and the supreme Law of Karma.

True ideas are rooted in spiritual knowledge. Information is *not* knowledge. The mistake is often made of thinking that lack of information is synonymous with lack of true knowledge, or that a seemingly well-informed person is necessarily wiser than one not so well informed. Real knowledge depends upon the power to know, to see beyond appearance, to discern the Truth. Those who have the Soul faculty of applying knowledge to good purpose can far outdo the supposedly well informed who have not this spiritual faculty and the power of discernment. Modern learning, accustomed to dealing with externals and speculative theories, is generally incapable of seizing

basic ideas. Theosophical concepts have been put far in the background, when not openly abused, and civilization is suffering from the consequences. That is why the world of today has become an arena, a valley of discord.

That Theosophy has so severe a battle to fight for recognition is because of a long heredity of an inverted mode of thinking. Mr. Judge made this plain when he pointed out:

...in the Occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. (*An Epitome of Theosophy*)

Consequently,

the world is inclined—at least in this Kali Yuga (the Dark Age)—always to begin at the wrong end of anything and direct all its faculties to the perception of effects and not of their causes. ("Living the Higher Life," *U.L.T. Pamphlet No. 34*)

There are countless instances of this. It is an almost universal failing to blame something else, or someone else, whether an individual, a group, or a nation, for causing trouble. Disease is attributed to the weather, to a germ, or a virus, rather than to the habits of life, physical, mental and moral. Even the weather is thought to be predictable exclusively by observation of effects and perhaps taking the aid of a digital computer. Causes being unknown or ignored, the weather predictions have to be changed frequently to keep in line with the weather! Wars are said to be caused by "the enemy," forgetting or overlooking the philosophical significance of the fact that it takes two to make a war. When it comes to why people think or act as they do, whether in a good, bad or indifferent way, the answer can be understood only "by those who see the truth and look into the principles of things." (*Bhagavad-Gita*, II, 16)

If we strive consciously to put ourselves in the place of others, we shall know much more about them. Plainly, this means cultivating a love for the divine potentialities in all living things and beings, potentialities that exist, however covered over, because of the One Spirit in which all that lives is rooted. From such endeavour comes a sympathetic understanding of the struggle of the soul to learn and to

express itself. Not until that expression becomes truly divine will there reign peace on earth and universal good-will towards man and all that lives.

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress. (H.P.B. in *Five Messages to the American Theosophists*, p. 6)

A corrective to this situation can be seen in the influence of Theosophical concepts of universal Spirit-Soul and omnipresent Life. Such concepts as these give reality to the ideal of Universal Brotherhood as a fact in Nature.

The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things—heterogeneity developed from homogeneity. (*S.D.*, I, 46)

This innate idea, covered over by human fancy and delusive theory, is one to which all could revert with profit to the human race.

WHAT despair and agony of doubt exist today in all places! In this time of upturning, the wise man *waits*. He bends himself, like the reed, to the blast, so that it may blow over his head.... It is an age of iron. A forest of iron trees, black and forbidding, with branches of iron and brilliant leaves of steel. The winds blow through its arches and we hear a dreadful grinding and crashing sound that silences the still voice of Love. And its inhabitants mistake this for the voice of God; they imitate it and add to its terrors. Faint not, be not self-condemned.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

There has been much research of late in what man can learn from Nature's "inventiveness." The science of bionics (from "bio," life, and "technique") was born from this study, and its purpose is to go to the core of life and to "discover and analyse natural systems so as to apply them to techniques"—and there are many such applications. Scientists are finding that much of what they claim to have "invented" has been known to Nature for millions of years.

Oliver Clement's article in *Indian Express Magazine* gives instances of Nature's wonders:

The real "inventor" of the sonar, for instance, is the bat. Although bats are blind, they manage to weave their way everywhere and avoid all obstacles. They have their own sonar....The butterfly invented anti-radar jamming, particularly against the bat's sonar. By contracting its muscles, a butterfly can operate a kind of mini ultrasound drum which is located near its third pair of legs....Infrared heat-detection, making it possible to see in the dark, was invented by the rattlesnake. It has a "thermal eye"; 500,000 sensors, placed just below its eye inform it of the slightest difference in temperature in the air around it. The rattlesnake beats technology. Its sensors are far smaller than the most miniaturized artificial circuits.

So, everything exists in Nature, even the simplest things, such as the zip fastener on the end of a fly's proboscis....

The best-known application of bionics is obviously the aircraft....In fact, aviation was born from trying to imitate the flight of a bird. It is true that man had to invent the propeller, but, even here, nature held the ultimate secret. A lot of time would have been saved by drawing inspiration directly from a maple-seed or a dragon-fly which have all the fundamental principles since discovered in aviation....

Recent applications drawn from the study of Nature include ones related to the extraordinary performance of the dolphin. It made it possible to improve the speed of submarines. The key lay in the dolphin's skin which is covered in flexible bristles absorbing turbulence in the water....

Plants also provide an endless source of knowledge. They combine strength and lightness. They resist the vagaries of the climate, the wind and the cold. That is exactly what architects are

looking for. Thus, already in 1850, Joseph Paxton built the Crystal Palace in London, drawing inspiration from the structure of the giant Amazon waterlily for the roof. Today, the French architect Jacques Conelle invented the hollow brick. It imitates the segments of the stem of a horsetail, which is a plant with a hollow stem and a mineral structure.

But Nature is well able to keep its secrets. Only a tiny part is known to us. Scientists would like to know, for instance, how plants manage to use solar energy and to convert light into chemical energy. Aeronautics engineers are interested in the silent flight of an owl. The army would like to know how the scorpion resists heat, dehydration and, above all, radioactivity. Where does the secret lie? In its nucleic acids? In its special physiology of a living fossil? There is also the silkworm. Thanks to its huge feelers, it is able to pick up smells. It can detect its female up to 10 kilometres away and the tiniest amount of perfume is enough to excite it. How do the feelers of this lucky insect work?

Scientists still have a long way to go before they beat the wonders of Nature. It is humbling to human vanity, and therefore salutary, to learn that man's boasted conquest of material nature is so far from complete that a lowly insect or plant can produce something which man, with all his acquired and often misdirected skill, cannot. Potentially the master of Nature, he can establish his supremacy only by patient study of Nature and by working on with her.

In our acquisitive society, the human individual has been induced to overcome traditional scruples about giving free rein to greed by a doctrine that has made greed look respectable. Greed is an aspect of human behaviour that has not been studied adequately. Is it a primal trait that gnaws at one's consciousness in varying degrees? Or is it a frailty of civilization? It was to study this human characteristic in all its variations that some Indian and Australian psychoanalysts came together in a three-day conference held in Bombay.

In *Science Express* for April 23, Sarosh Bana writes about the conference and the debilitating implications of greed that were the subject of discussion:

To most of us, greed is an inherent instinct, an inevitable byproduct of the alchemy of consumerism and indulgence...the

unreasonable urge to stock the larder beyond its capacity, to purchase an outfit despite an opulent wardrobe back home, to eat beyond one's appetite...and to profit far in excess.

But there is a compulsion too in greed. A compulsion that appears overpowering, smothering all rationale. The desire for gain renders one insensate to the point of addiction. As the turn-of-the-millennium Roman philosopher Lucius Annaeus Seneca had proclaimed: "To the greedy, all Nature is insufficient."

The conference discussed greed as an illness and not as a human trait. Sarosh Forbes [a consulting psychoanalyst in Bombay] felt the dictionary meaning of greed as "an insatiate desire for food or wealth" suggested but a limited facet of its multifarious nature.

Nonetheless, the element of insatiability was predominant and this was a consensus among the participants of the clinical conference. A pathologically greedy person can never feel satisfied: the more he acquires, the more he desires. The deliberations proceeded to scotch the apparent misconception that greed was an entirely personal aberration not involving another, as in the case of such emotions as hate, affection and envy. It was concluded that greed was invariably directed towards another person....

Forbes emphasized that despite its devastating qualities, greed is curable, since it is an incidental, and not a purposive, driving force. The patient's excessive greed is not exercised through vendetta, but out of sheer desperation. The danger creeps in when acute greed is driven by envy, when the afflicted individual is unable to gain what he desires and succumbs to intense jealousy of those relatively better off....Hatred in such circumstances becomes direct as what the other person possesses can no longer be tolerated. This can extend to not simply wishing what the other has, but seeking to destroy it or dispossess him of it. Envy thus comes across as the most destructive trend in human personality....

There seems to be little doubt that greed, like crime, is universal and can strike anyone anywhere. And, like crime, it causes unfathomable grief.

Students of Theosophy know that emotions such as anger, envy, vanity and fear affect the inner man and hinder its progress. So it is with greed. It attracts to our vicinity malevolent influences that wake up every evil passion. Greed therefore must be extirpated, and to achieve this the personal idea must not be allowed to remain in us.

Psychologists have made much of child's play, but few have explored imagination. "A recent study of children's imaginary worlds gives intriguing insights," writes David Cohen in *New Scientist* (22/29 December 1990). The topic is of psychological interest and it is argued that the creation of these private childhood worlds is the most complex form of imaginative activity children are capable of. Psychologists are trying to probe why children make up these worlds and whether they have any subsequent effect on their careers. Cohen, who is editor of *Psychology News* and co-author of *The Development of Imagination*, writes:

To create a make-believe world is, of course, a considerable feat. Children seem to make many different kinds of worlds. There are countries or islands; there are secret forests inhabited by peculiar beings or animals; there are even strange historical empires. Private worlds can take many different forms, and can be shared with adults or siblings or kept very private.

Making up a world is a sophisticated form of play. In the past 20 years, psychologists have studied play extensively. The subject has become something of a growth area. The orthodox view is that children learn many social and cognitive skills through play. Play is, however, a curious thing. It is ephemeral. It is like gossamer; it comes and goes and is hard to catch. Video has made it possible to record episodes of play and analyse them later. Nevertheless, play leaves nothing behind. It is a process, not a product. That is part of its magic.

Imaginary worlds that children develop are interesting because they are the exception to this rule. They are a form of play, and children create them in order to play in them. Yet they are not ephemeral. Children revisit them, and in some cases write about them and the characters that people them. In other cases, children draw maps and pictures of them. Their fantasy worlds have something permanent about them.

Imaginary worlds are also interesting because although many psychologists, from Freud on, have been fascinated by the imagination, we still know rather little about how children develop it and why some children are more creative than others. The fact that children can make up imaginary worlds shows that the young can be very organized in their play. They can create consistent fantasies and, within them, elaborate, complex ideas....

Many writers and even some scientists have claimed the

imaginary worlds they made up as children had a profound influence on them and on their careers. Perhaps the best documented example is that of the Brontës....Other famous artists who had imaginary worlds as children include the Swedish painter Claes Oldenburg, the philosopher Friedrich Nietzsche, the novelists Anthony Trollope and Robert Louis Stevenson, the actor Peter Ustinov, and the poet W. H. Auden. It is an impressive list and one might have imagined that psychologists would have been interested in the phenomenon.

Psychologists know too little about what makes people imaginative. Study of the imaginative worlds of childhood is only a start. Researchers have till lately ignored the study of the relationship between playful imagination and the psyche because they viewed it as too trivial for intellectual inquiry. But today there is evidence that the effect upon children of the games they play and the fancies they indulge in is far from trivial. For, "the child is father to the man," and the imageries and impressions of early childhood are stored indelibly in the memory and influence subsequent years.

Jolyon Jenkins takes issue with the arguments of vivisectors and speaks up for animal rights in an article entitled "Beast in Man" (*New Statesman and Society*, May 3, 1991). Scientists who condone vivisection are in the spell of a "fantastic delusion" that they have been granted "dominion over the fish of the sea and the fowl of the air, and over every living thing that creepeth upon the earth." It is the animal rights movement that has rationality on its side.

To browse the pages of the biological journals [the author writes] is to enter an *Inferno* of the animal kingdom—an underworld where rats, cats, dogs, primates, fish and birds are roasted, frozen, mutilated, poisoned, blinded...there are few torments the scientists have not tried....

The argument is not about utility, but morality. Some people would claim moral discourse is simply inapplicable to animals. Our everyday practice, though, makes it clear we do think animals are objects of moral concern. But how much concern?

The underlying moral precept, it seems to me, has been provided by philosopher Peter Singer (who adapted it from Kant): everything has a right to *equal consideration of its interests*. This does not

necessarily mean everything should get equal *treatment*, because not all interests are equal. A cat has no right to education, because it has no interest in being educated. But it does have an interest in avoiding pain, and that interest is directly proportional to its ability to suffer pain. Looked at from the perspective of the suffering subject, an animal's pain is as real to it as a human's pain is to him or her. The vivisectors rarely deny this, but they seem to say that it is simply *less important*—that its interests require less consideration. It is as hard to find a chink in this argument as it is to counter the white slaver who simply denies that black suffering matters. Why is animal suffering unimportant? It can hardly be because of intelligence, or language, or "dignity," or any of the other things that are supposed to distinguish humans from animals. Apart from the distasteful consequences for those humans who have none of those characteristics (should we experiment on them?) they seem simply irrelevant to the question of suffering....

Surely, the whole point is that rights exist independently of whether they are claimed. Did black people have rights before they claimed them? Of course. What about severely mentally handicapped adults? They can't "conceive or make such a claim," but I doubt if vivisectors would deny them rights too.

It is interesting to note that even in the medical camp there are dissenters who consider laboratory experiments on animals to be unreliable, as no true analogy can be made from animals to humans. Animal reactions give no trustworthy clue to human reactions. To students of Theosophy, nothing would seem more obvious than the futility of vivisection, even leaving its horrible cruelties out of account. The human form, it is true, resembles that of a higher animal, and man is like an animal in the constituents of which his physical fabric is composed. But man is something more. He is "an animal *plus a living god* within his physical shell." It is that divine potentiality in every human being that makes the arguments from animal analogy fallacious when applied to man. In other words, he is "an imprisoned 'Spirit' and his vehicle, the *shell* or body, a gradually perfected and now complete mechanism for material and terrestrial uses." The "intrinsically paramount power of psychic over physical nature" has to be taken into account.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles through a truer realization of the SELF, a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, where ever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each of all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards of signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, no formalities to be complied with.